

Mr. BAXTER Baptiz'd in Blood,
OR,
A SAD
HISTORY
OF THE
UNPARALLELD CRUELTY
OF THE
ANABAPTISTS
In NEW-ENGLAND.

Faithfully Relating the Cruel, Barbarous, and
Bloody Murther of Mr. Baxter an Orthodox
Minister, who was kill'd by the *Anabaptists*, and his
Skin most cruelly flead off from his Body,

WITH
An Exact Account of all the Circumstances and Parti-
cularities of this barbarous Murther,

Published by his mournfull Brother Benjamin Baxter
Living in Fins Church-Street, London.

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A Sad History of M. *Baxters* Bloody and Cruel
Death by the *Anabaptists*.

Could any man believe that Phanatick Fury had such power to impell and force any that pretend to that Sacred Name of Christians, to perpetrate such villanies which the *Myrmidons* and *Scythians* in the midst of Barbarism it self never heard of? But it is a Maxim in Philosophy, *Corruptio optimi est pessima*, The best things corrupted are the worst; So as the profession of Christianity is a most sacred thing, the doctrine of the Gospel a most holy Rule, the Authour of our Religion an exemplar and pattern of meekness; so when Christians renounce this sacred profession, lay aside this Holy Gospel, and abrenuntiate Christ the pattern of meekness, they soon become the most desperate villains in the world; as may be instanc'd in *Julian* the Apostate, and *Sergius* the Associate of *Mahomet*, and compiler of the *Alcoran*. And we daily see that among the *Turky* none are such implacable persecutors of Captive-Christians as Renegade-Protestants. When I seriously consider these things, I forbear to wonder at the great and desperate Villanies perpetrated by the *Anabaptists* those Renegade-Christians, who deny Baptism that initiating Ordinance and first Sacrament of Christianity. Dares any man affirm the *Anabaptists* to be Christians? For how can they be Christians who deny Christning, deride Christs Institution of Baptism, and scoffingly call it *Baby-sprinkling*, and in place thereof substitute their prophane *Booby-dipping*? But what need words be multiplied when deeds cry out so loud? And are not such unparallel'd Villanies enough to un-Christian the stoutest Professors in the world?

Mr. Josiah Baxter in the year 1661. was solicited with much Importunity by some *Virginia* Merchants to leave *England*, and imbarque for *Virginia*; He condescended to their requests, not upon the account of any earthly concern, but because he thought in those New Plantations they might not be so well provid-

ded of Labourers in the Lord's Vineyard, and in this Nation (God be thanked) there was good store both of able and painful Ministers: He also propos'd to himself the effecting some good upon the *Indians*, as he often intimated to me before his departure.

He lived many years in *Virginia*, and did much good among those people; But seeing that his health was much impaired by his Studies and Labours, and that the Air of that Countrey did not at all agree with his body, he began to think of removing, and especially seeing he had such a fair opportunity as the most courteous and loving Invitation of M.T.M.G. and M.Q. very considerable Merchants in *New-England*, and his ancient and intimate Friends and Acquaintance; He therefore in the year 1672. with his Wife and Family left *Virginia* and settled himself in a solitary house about a mile and half distant from *Boston*: The Merchants and good people of *Boston* and the circum-jacent Countrey receiv'd him with all the kindness and tenderness imaginable.

He had not been long in these parts but all good Christians had him in great veneration, for his great learning, his diligent preaching, and for his great zeal; He had not been many Moneths in *New-England* but he understood there was a notorious Sectarian by name *Richard Barr* (who formerly had been a Taylor in *Cowenry*, but some two years after the happy Restauration of his Majesty, under pretence of a tender Conscience he left *Cowenry*, and came to *New-England*.) This *Barr* was a fellow of a prodigious confidence, a good wit, a voluble tongue, and an insinuating carriage and comportment: M. *Baxter* therefore quickly found out this Fox, and was very apprehensive of his designs against Christian Religion for the advancement of his unchristian Sect, and was also inform'd that he had already seduc'd many well-meaning people; He thought it was now high time to oppose this Son of Beelzebub, to discover from Gods Word the falsity of his Tenets, the wickedness of his principles, and the danger of his practices, and also to confirm good Christians in the Truth: He therefore omitted no pains, but constantly in all his Sermons evidently declared and prov'd from God's Word the Divine Institution of Baptism: he answered all Objections, and most solidly proved, that the Anabaptists were most sacrilegious persons, who endeavour'd to rob Christ's Church of that Holy Sacrament which Christ her Spouse had left her; and that the very denying of *Infant-Baptism* was a denying and renouncing of Christianity it self, because Christ had instituted

instituted Baptism to be an *initiating Sacrament* whereby such as embrace Christian Religion were to be admitted within the Communion of his Church; but these wicked Sectarians deny this Sacrament, and compel their adherents to renounce their Baptism, and to be dip't again in their prophane waters: He told them also, that the waters wherein *Barr* dip't his followers, were not (as he falsely told them) the pure waters of *Jordan* wherein the holy sons and daughters of *Sion* were baptiz'd, but the stinking and prophane waters of *Egypt* wherein none but *Babylons* children were dip't and prophan'd: He also charg'd and conjur'd all good Christians if they had any care or regard for their souls, not to associate with those prophane and Sacrilegious persons the *Anabaptists*, but to consider their personal vices, their scandalous lives, and their bloody and dangerous practices in forreign Countreys, but especially in *Germany*, *Holland*, *Poland* and *Switzerland*; and he would often instance many of their high misdemeanours in several places in *England*; and pressingly urge his hearers not to have any commerce or society with men of such bad principles and detestable lives.

Thus did this zealous Minister of the Gospel like a good Shepherd diligently watch over the Flock which Christ had committed to his charge.

Good men were much edified by his zeal, and the weaker and wavering Christians were most solidly confirm'd in the Truth: But this good man thought it was not enough to edifie the orthodox, and confirm the doubtful, but he did most earnestly thirst after the conversion of misbelievers; he was resolved to try all means for the conviction and conversion of the *Anabaptists* themselves; He did endeavour to bring *M. Barr* to a personal conference; He openly challenged him in the Church, and openly protested that if he would come to a publike dispute and conference, all things should be manag'd with Christian lenity and brotherly love; but in case he should refuse such Christian-like Proposals of a publike conference and dispute, the whole world would conclude he was conscious to himself both of the badness of his Cause, and also of his own disabilities to manage and maintain it, especially seeing he was so openly, so often, and so pressingly mov'd to it by his Antagonist: *Barr* and his Partizans us'd all the Artifices imaginable to avoid the conference; and when *M. Baxter*'s friends urg'd him to it, he would reply, that Disputes and Debates were altogether unpro-

unprofitable; that he could finde no Warrant or Example in Scripture of any publike Dispute between parties; that Disputes in Religion did but incense Christians one against the other, and heighten animosities; that they did no ways conduce to the conviction of Dissenters; and that tender Consciences who had left their Native Countrey for Religion, should endeavour for peace and mutual love, and not by disputes to divide themselves in parties, but every man sit quietly under his own Vine, and enjoy the Liberty of his Conscience. These were the specious pretences that M. *Batt* used to avoid the dispute; But M. *Baxter* was not at all satisfied with these excuses, but himself in publick, and his friends in private continually press'd them to admit a conference, where both parties might make out their Tenets to prevent all mis-understandings, and that the truth might be confirm'd by the Word of God.

When the Anabaptists saw they could shift off the business no longer, and that their own party were unsatisfied with this constant declining of the dispute, they began now to see the necessity of admitting a conference, and resolved upon the time and place.

The day appointed for this solemn dispute, was Jan. 10. the place was M. *Smith's* House, the two Disputants were M. *Baxter* and M. *Batt*: When the Company were met, M. *Baxter* desired they would all make their humble Addresses to Heaven, that God would grant a happy success to the whole business: When prayer was ended, they began the Dispute.

But not to trouble you with a tedious rehearsal of circumstances, Mr. *Baxter* managed the dispute with so much Prudence, Learning, and Zeal, that *Batt* and his Partizans were most learnedly confuted, and by unanswerable Arguments deduced from Holy Scripture fully convicted, and *Infant-Baptism* confirm'd: M. *Batt* did desire that the further prosecution of the whole matter might be left for another day, for now his spirits were spent, night was drawing on, and many of the company had a great way home. Hereupon the company concluded the Anabaptists were worsted, and signified as much by a general out-cry, that M. *Batt* was confuted. When the Dispute was ended, every man went to his own home.

In this Conference the Anabaptists receiv'd such a deadly blow, that many of their followers began to open their eyes, and upon the next Lord's Day brought their Children to be baptized, which

was

was a very pleasing sight to all good men, but a heart-breaking business to these Sons of *Belial*. *M. Baxter* was extremely glad of this happy success, and was resolv'd to prosecute the business to the utmost, hoping now that a full conversion of that wicked Party might easily be obtained. He omitted therefore no pains, but ever after made it his whole business to preach against that ungodly Sect, to lay open their dangerous Tenets, and also to persuade his Auditors to detest that party as being men of wicked principles and worser lives.

The Anabaptists could by no means digest this disgrace, they now therefore consult the Prince of darkness, and are resolved to put in execution the hellish counsels that he suggests to their malicious and wicked hearts.

On *Feb. the 4th* about 11. of the clock in the fore-noon there came four Russians to *Mr. Baxters* house (the solitariness of the house gave too much opportunity to these hellish Designs;) They had vizors upon their faces; as soon as they were entred, they severely charg'd them under pain of death not to cry out, or cause any disturbance; hereupon they bound *Mrs. Baxter* and her three daughters (for this was all *Mr. Baxters* family.) When they had done this they went to *Mr. Baxter*, and rudely tore the cloths from his back, when he was stript they most cruelly whipt him. Then they told him he must die. He desired some time for prayer, and also that he might be permitted the liberty to speak to his wife and children before he died. All which they deny'd, and told him that 'twas in vain for him to pray, he think on heaven, for that was a place appointed for the Elect, but he was a vile Reprobate, and from eternity destin'd to damnation. You are, said they, a most wicked villain, and have done much hurt in these parts, your sin cry to heaven for vengeance, so God has sent us to punish you; you have been an incendiary; you have endeavour'd to persecute good men with fire and saggot; you have been a most bitter persecuter of Gods servants, who have left their native Country for their Conscience, these poor souls you have persecuted to death, you must therefore for these ungodly practices submit your self to Justice. When they had said these words, like so many Hell-hounds, they most barbarously fell upon this innocent Lamb, and with knives cut open his belly, and violently tore off his skin from his body. And when this holy Martyr by reason of his torments cryed out in a most dreadful manner, they said, 'twas excellent

